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# *The* Masonic Craftsman

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*In This Issue: Opportunities In Masonic Leisure*



## Whether You Live or Die

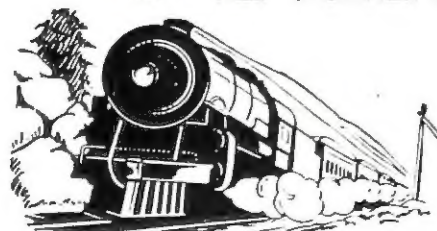
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DANA J. FLANDERS  
PAST GRAND MASTER OF THE GRAND LODGE  
OF MASSACHUSETTS  
1909 — 1910 — 1911  
Born December 26, 1850  
Died May 3, 1933



# NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor  
MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 MAY, 1933 No. 9

**DANA FLANDERS** For the third time within a period of seven months, death has struck down a past grand master of the Grand Lodge of Massachusetts. Two of these men, Dudley Ferrell and Leon M. Abbott, might reasonably have looked forward to years of more extended usefulness—the third, Dana J. Flanders, whose passing is recorded on another page of this issue, was the senior past grand master, and died at the ripe age of 82 years.

To the younger generation of members his face and figure will not be familiar, for the reason that because of infirmities he was unable of late to be present at many of the gatherings of the fraternity he loved so well, and to which he gave such devoted and distinguished service. To members in the early part of this century, however, he was a very real personality.

His sense of duty, and conscientious consideration for everything pertaining to the Craft, his regular attendance at the meetings of grand lodge, and the graceful charm of his kindly nature, typified a man well skilled in the arts of Freemasonry. He was much loved.

No claim upon his sympathy was too small to be ignored. He was a gentle man and a worthy Mason.

His passing will be mourned by many of the older men, and his deeds of charity and pure beneficence will exalt his memory to greater heights than any monument of wood or stone. He has lived, and the fruits of his labors live after him.

**NEXT MONTH** Arrangements are going steadily forward for the celebration next month of the two hundredth anniversary of the founding of the duly constituted Freemasonry in America. Boston's claim to precedence, and the undoubted evidence of Masonic continuity in this jurisdiction is unique, and is something of which all Massachusetts members have a right to be proud.

Weathering the vicissitudes of wars, economic depressions, and the almost catastrophic and deplorable "Morgan affair" so disastrous in other jurisdictions, Massachusetts Freemasonry has progressed through two centuries to a point outstanding in the history of the Craft.

Her leaders have been endowed with wisdom, so that her policies have been consistently sound, conservative and constructive. She has met the challenge of the hour as these have arisen, with courage and intelligent fortitude; not seeking vain glory through ephemeral or irrational action, but following a sure, steady, consistent course; not deviating from the high principles upon which the institution is based, but observing always in marked degree the counsel of her own motto: "Follow Reason."

In the stress of circumstance, whether through the

change or fluctuation of economic, social or spiritual phenomena with which the past two hundred years have been plentifully besprinkled, the Grand Lodge of Massachusetts has stood like a rock for right and truth. With a procession of illustrious grand masters and distinguished scholars in whom the whole fraternity may take pride, the heritage of two centuries is handed on to others in a time and amid circumstances calling for extreme courage and rare judgment. That the days ahead will find the Craft hereabouts prepared to meet any emergency which may confront it, is confidently anticipated, for with feet planted four-square on the ground of past performance, of present hope, firm faith and belief in a Supreme Master whose all-Seeing Eye forever scrutinizes the acts of all men, and symbol of which adorns the East in all lodge rooms, Massachusetts Freemasonry with confidence faces the future. Her past is secure. Her future may well excel even the glorious records of the last two hundred years, tribute to which is to be paid with suitable ceremony on four significant days in the city of Boston on June 25, 26, 27 and 28, next.

**"HAYWIRE"** The slang word or synonym, "haywire," has appropriate application to the present economic, political and social mess in which the world is floundering.

Expressive of entanglement hopelessly incapable of straightening, as anyone familiar with a twisted mass of the wire commonly used for baling hay will readily recognize, domestic and international affairs are in such a chaotic condition that no solution is apparent. This, notwithstanding noble gestures of a revolutionary character emanating from Washington, D. C., and never before paralleled in the country's history.

Truth compels the assertion that the governments of the great powers have made a sorry mess of things, so that their functioning, or lack of it, has become the *bete noire* of all men who read and think.

The bewildering speed with which events are shaping and changing almost overnight causes most sane people to pause in amazement and wonder as to what the end will be—and when. Only the mentally deficient can view present day events with any degree of complacency.

The debasement of this country's currency, the dozen and one projects proposed for ameliorating conditions in as many fields of human endeavor, the proposed redistribution of billions of the basic wealth of the country, the uncertainty that any stable thing yet remains, all create a condition of mind that make

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Alfred H. Moorhouse, Editor and Publisher.

# Masonic Leisure and Its Opportunities

## A Monthly Symposium

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### A GOLDEN OPPORTUNITY

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

ONE answer to the query propounded for this month's symposium as to how increasing Masonic leisure may be turned to benefit could perhaps best be encompassed by encouraging the practice of Masonic principles, now that the common excuse "I have no time" ceases to be of force. One of the main purposes of the fraternity being the practice of brotherhood in its true sense, brethren now have opportunity to circulate among their fellows and, combined with study and association, get a better perspective of the composition of the fraternity as a whole than ever before.



The question of Masonic study has puzzled earnest men among the craft for generations. Most Masonic libraries are veritable mausoleums. This writer recalls one of the most noted of these accumulations of Masonic records and romance, where volumes and shelves and about everything else were literally covered with the accumulated dust of years, and where a request for information on some particular volume was greeted with a startled and incredulously indignant glare. No encouragement here to the diligent Mason to pursue his journey toward Masonic light.

Libraries can be very pleasant places indeed, but there are few of the genus Masonic to tempt any but the most ardent to delve into their treasures.

Thus Masonic reading, of which there is much need, can hardly be said to hold much encouragement for the use of leisure time, which is a matter much to be regretted.

What then? The Master of a lodge, freed from the routine of rehearsals and details connected with the former active ritual mills can now, with much profit to himself and others, circulate freely among those to whom in ordinary times he is little more than a name and a silk hat; he can meet the non-attendant who may feel that no particular interest has been taken in him; he may be brought into closer touch with many things in which he should have a direct concern. The sympathy and assistance of men now indifferently interested may be enlisted in many good causes. This heretofore latent force, properly handled and tactfully directed, could prove to be a veritable gold mine. There are sorely tried souls within the Craft in whom perhaps a feeling of bitterness or neglect

has grown up at some apparent neglect. These men would welcome a friendly call and word of comfort. Great opportunities exist in this field for both officers and idle members.

Then on the reverse side, how many hundreds of men there are in whom Masonic attributes are indelibly integrated and in whose association it is a pleasure to join, but whom pressure of time has prevented us from properly knowing. The inspiration and advantages to be derived from these associations is incalculable and now that time is no longer of the essence of things, the opportunity should not be allowed to pass to cultivate their closer acquaintance, to find the hitherto hidden gold.

If some lonely soul can be cheered by your call—make it. Freemasonry, as all the world knows, is a brotherhood with solemn ties binding together its members. Practice the virtues that distinguish it. Frown upon the pessimist, and give heart to the downcast. Devote the time which formerly was given over to material pursuits to a better acquaintance with the essential things for which the organization stands. Only the neglect or shortsightedness of many of its members has prevented it from realizing its potentialities. Leisure time is a good time to start making one's Freemasonry something more than a membership card, or a button in a button hole; help make of it the living, breathing vital force it is intended to be.

### MUCH TO BE DONE

By WM. C. RAPP  
Editor *Masonic Chronicler*, Chicago

OUR blessed though frequently anathematized ritual still ranks high as a popular activity for Masonic lodges. In the Chicago area there are today more instruction clubs seriously engaged in



teaching correct ritual than ever before. This appears to show a hunger for ceremonial work, ordinarily appeased in conferring degrees, which may be taken to heart by those who in the past were disturbed by the "evils" of the degree mills. Those who consantly, and quite correctly, reiterate that the ritual is not all there is to Masonry, may ponder on how Masonry would get along without its superb ritual. The precise study of ritual is of paramount importance and may properly be given a liberal allotment of leisure time.



During ritual practice instructors invite questions from the students, but the ban is usually placed on all questions beginning with "why." Why is this done so? Why is this phraseology used? No answer is forthcoming, except that it has always been done so, or that the authorities have so decreed. Yet there is an answer to every one of these "whys," interesting, informative and essential to the full understanding of the institution, leading into the history, philosophy, symbolism and the very reason for the existence of Freemasonry. Few members are interested in Masonic education, but that minority is entitled to the opportunity to learn, and if given encouragement their numbers will materially increase. Set up the proper machinery for Masonic education, and you will have found a splendid way to utilize leisure time.

Masonic jurisprudence to most brethren is a mystery which they are willing to leave to the Grand Master and the venerable members of the jurisprudence committee. Yet it is not difficult to understand the underlying principles of Masonic law and the definite reasons why it is at variance with civil law and accepted parliamentary practice in some respects. Use a little leisure time in studying the law.

Cultivation of the social side of life, including the families of members, has its proper place in Freemasonry. We will go further and advance the opinion that it is an essential activity which should under no circumstances be neglected, but should be developed to the limit of the resources of the lodge. Man is a gregarious animal and craves the companionship of his fellows. Deprive him of the opportunity to attend social affairs in connection with his lodge and he will find other occasions for gratifying an universal human desire. Dinners, dances, parties, games, picnics and endless similar activities, all within reason, will hold interest which otherwise will lag. Masonic fellowship can be practiced with a golf club as well as with a Deacon's rod.

Lectures, addresses, round table discussions, inter-visits with other lodges, home talent entertainments, minstrels, plays, musical productions, studies of the liberal arts and sciences, analysis of the nomenclature and terminology of the Craft—any one of these and a multitude of others will furnish a profitable and enjoyable occasion, if properly and ingeniously carried out.

Just at present considerable leisure time may be advantageously used in looking after the welfare of members in distress and those afflicted with illness. Inability to provide material relief to distressed members still leaves us charged with the duty to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds."

The individual Mason can employ his leisure time to advantage by reading Masonic books and publications, by visiting lodges where interesting events are provided by live masters and by giving support and encouragement to the master and officers of his own lodge.

## OPPORTUNITY FOR OFFICIALS

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

AT the bicentenary of the Grand Lodge of New York in 1931, the then Grand Master of that jurisdiction gave verbal expression to a phrase which will long live as epitomizing what should be the ultimate aim and goal of all Masonic officials. He said "not more men in Masonry but more Masonry in men."



Today, when the stranger is no longer knocking at the doors of Masonic lodges in numbers; when the officers of the lodge are hard put to it for lodge activities that phrase should always be before their eyes, its message at all times ringing in their ears.

Never before in recent years has the worshipful master of a Masonic lodge had such a golden opportunity to be a real asset to Masonry and to the Craft—to justify his title and right to the office entrusted to him. By his leadership or its lack, his brethren will soon know if he be, in truth, the pillar of wisdom which he represents. Now is the time as never before to recall his solemn promise to "cultivate the social virtues and to propagate the knowledge of our mystic art." By observing his promise he will be serving his Craft, improving the morale of his community and doing immeasurable good to his fellow men. It will also automatically solve his non-attendance problem.

There is a certain percentage of the lodge membership attracted by the ritual, others like the social features, still others will answer to the appeal of an entertainment, while a minority respond to invitations to study. To all of these the master's trestle board must cater. Ritualistic practice—where no real candidates are available—will satisfy that element. Entertainment programs open to the ladies, will answer the social urge of others, while the question and answer plans, the quiz method or the occasional lecture will gratify those of a more serious turn of mind.

There are such a variety of special meetings which can be arranged at little, if any, cost to the lodge, that there is no excuse whatever for the master to evade what is his plain responsibility and what should be his pleasure and satisfaction.

We have no patience with the worshipful master who complains of a lack of interest, poor attendance, etc. To our mind it is but plain evidence that such officer is a failure, pure and simple. He is failing either because of a lack of ability or because he is "laying down on his job." In either case, the sooner his administration is completed, the better it will be for his lodge and for Masonry.

This conclusion may be thought severe and uncharitable, but Freemasonry has suffered so long and has been handicapped so severely by incompetent and incapable officers—and we here do not except Grand Lodge officials, past and present—that it is time for some plain speaking and some plain writing.

Because a man, by luck or chance, is a Masonic offi-

cial—local or grand—by no means exempts him from malfeasance or misfeasance while holding such office. And the sins of omission—the failure to do some necessary thing—are possibly as serious (as they are certainly more common) than the doing of a wrong or wicked thing.

That our institution has been able to survive at all through the welter of incompetence, ignorance or duplicity of its officials, is one of the wonders of the age. It is time to face the facts and admit that it has lost and is losing prestige and standing because of these conditions.

If the institution is to regain and retain its ancient standing, its officials must be selected for ability and competency, not because they are "in line" or for some other fatuous reason. The fault is all ours — yours and mine—and the remedy is at hand.

In the meantime, let's do something—by personal appeal or suggestion—to awaken those now holding office to the opportunity now at hand. Prevail on them—help them if need be—to draw designs on the lodge trestle board for their justification, for our enlightenment and for the improvement of the Craft.

## REALLY SERIOUS QUESTION

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

HOW can an Increased Masonic Leisure Be Best Employed?" Such is the interesting and really important topic for present consideration. We cannot hope to answer here with any degree of finality,



or even of agreement. All that can be expected is matter of suggestion; the pointing to a possible path of advancement, upon which others, better informed and therefore more confident, may enter. That there is now, and will be in the future, a larger leisure for Masons, as such, and as compared with the recent past, is beyond question. The degree mills have notably slowed down; in many cases have almost ceased their grinding. The brothers, long used to creakings of the machinery, and no longer called upon for the familiar labors, are twiddling their thumbs, and in many cases are approaching the loafer stage as Masons.

This regrettable condition is a natural consequence of the Masonic life, as manifested in many or most of our lodges. No real thought has been given to any-

thing outside a narrow routine. With its interruption there is nothing to fall back upon considered worthy of attention. What might have been no more than a healthy transfer of activities, with added advantage to the brethren, now becomes a serious stoppage of labor, with the inevitable results. The puerile entertainment — the only sort possible for many of the lodges—cannot hold interest and attendance. It will be necessary, if Masonry is to serve any good purpose, to find new outlets for energies of the membership; to discover new sources of satisfaction for men unable to find for themselves beneficial employment during periods of enforced leisure.

A similar situation confronts the nation. The necessary readjustments forced upon the industrial world by the perfection of machinery, is certain to result in a general shortening of the working day or week, giving a greater leisure to the masses of the people. This must be provided for if the national morale is to be maintained. The matter is recognized as of vital importance, and is commanding the anxious attention alike of economists and educators. There is a hopeful turning to the handicrafts and to cultural studies, as offering the outlets that must be found, suitable to the varying tastes and abilities of individuals. Thus it is expected to meet the requirements of a new environment, and to turn leisure to liking and a general advantage.

Reverting to the Masonic situation it must be admitted that activities of the lodge, so long held as those alone in which Masons could safely engage, are no longer available, nor will they longer suffice. The tremendous changes affecting the social and economic life of the time is profoundly influencing and will re-shape every institution. A broader and unfettered scope must be given to individual thought, and free entrance allowed into new and more productive fields of activity. This holds true for every organization that hopes to carry over usefully into the new day now at dawning. New values are being established, and men and manners must conform thereto. The old round of profitless routine—mere treadmill exercises—must be properly subordinated to cultural work of tangible work.

It is for Masonry to find means for making men better and more valuable in a social sense; better fitted as citizens to fill useful and honorable places in the world of endeavor and duty. It is the present task of the Craft to discover the means whereby an increased leisure can be profitably used. Either this, or there will follow a certain failure of the fraternity as an agency of worth and incentive.





## EDITORIAL

(Continued from Page 228)

one "view with alarm" each new development. International events are little better off—if at all.

In the day of the Great War people feared to open the morning newspaper in dread of reading of some new catastrophe greater than the last. They walked and talked in a daze. No sure footing seemed to exist. That same condition, with the world, technically at least, supposed to be at peace, is paralleled in part in this year of 1933, with equally momentous consequences.

What the result of world efforts to correct world wrongs will be, no man can foretell. It is certain present conditions cannot continue. Aside from the fact that nations may go mad with the burdens of trouble they carry—as one great power in Europe has already apparently done—the serious consequences of past errors to present and future generations are incalculable, and with the sort of mental abnormalities which have permitted such hopeless conditions to exist allowed to continue, where may a sick world turn for remedy?

The President of this country, with a daring which is little short of amazing, has grappled with problems confronting him in a manner evoking unstinted admiration—here and abroad, and yet doubt creeps in as to the merit of the measures which in their immensity stagger the imagination and which are tossed off in such swift succession as to be incomprehensibly confusing to most people.

Our opinion is that a fundamental error of history was perpetuated when nationalism was sublimated at the expense of international goodwill. That attitude has been deliberately fostered by powerful and sinister forces whose sordid greed in the creation of great fortunes through the manufacture of armaments and life-and-soul-destroying agencies dominated everything.

This theory is as good as any. The school of thought

that glorifies war, and yet prompts a nation to solemnly agree to abide by the decisions of a supposedly impartial tribunal set up in good faith for the adjustment of international differences, and which, when the first opportunity is afforded of making material advances at the expense of a weaker power, disclaims such jurisdiction, is a sure indication that the world is not yet educated to a proper appreciation of the need for a universal viewpoint, and that such a nation has no direct regard for Truth.

No merit of permanency can follow such policy, and while retribution may seem to be far off, or even non-existent, yet surely Fate will follow the erring power, in her own remorseless way: correcting in time irregularities, wrongdoing and injustice.

Whatever the future of America may be, and there are those today who see things very darkly, truth will inevitably triumph ultimately.

Men may forget their spiritual natures and become absorbed in material things, but after all the span of a man's life is very short. Deviation from Nature's laws is not to be lightly indulged in.

Freemasons, as exemplars of universal brotherhood, can do much to abate the evils of excessive nationalism. By the strength of the individual practise of Masonic principles, the structure of society may be benefitted, and a mighty force represented by millions of Craftsmen working as one with the sole purpose of disseminating Light into dark places is a bright spot in the world today. That torch which has been handed to the present membership should not be permitted to flicker or grow dim. Rather should it be taught that Truth is a divine attribute and the foundation of every virtue and that a consistent practise of the Golden Rule will break down enmity between individuals and nations, and all men be brought closer together in a better understanding.

Altruistic? Possibly! Yet isn't altruism better than destruction, to which end, unless present "haywire" conditions are corrected, civilization is surely headed?

## Sprig of Acacia

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Any discussion of the acacia, important to Freemasonry as one of its fundamental and most beautiful symbols, should begin with clearing away a little of the "rubbish of the temple" which results from the careless writing of unlearned men. So much has been published about the acacia which simply is not so that it is no wonder that Freemasons are frequently confused as to what the plant really is, how it came to be a symbol of immortality and what its true place in religious history may be.

We cannot accurately denote a particular plant or tree as "the acacia plant" or "the acacia tree" for the same reasons that we cannot accurately specify "the rose bush" or "the pine tree." There are too many varieties of rose, too many kinds of pine, to distinguish one from the other merely by the definite article.

As botanists know more than four hundred and fifty

varieties of acacia, "the" acacia can be only the most general of terms, meaning them all. So perhaps it is not to be wondered at that we find one Masonic writer speaking of the "spreading leaves of the acacia tree" and another talking of "the low thorny shrub which is the acacia."

We have no certainty that the trees and shrubs now growing in Palestine are the same as those which flowered in Solomon's era. So that it is not impossible that *Acacia tortilis* (in Arabic, *Es-sant*) and *Acacia Seyal* (Arabic, *Sagal*) grew to greater size three thousand years ago than they do now. But authorities doubt that the acacia which grows low, as a bush, and which in all probability must have been the plant which one of three plucked from the ground as the "sprig of acacia," ever grew large enough to supply boards three feet wide. Wynn Wescott says, "The acacia is the only tree of any size which grows in the deserts of Pales-

tine, but it has been doubted that even it ever grew large enough to provide planks one and one-half cubits in width."

Scholars are united in saying that the *shittah-tree* of the Old Testament is an acacia, and that *shittim*, the plural, refers to acacias. In Joel (3-18), one of the poetic and beautiful prophecies of the Old Testament, we read:

*And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.*

Commentators place the "valley of Shittim" as possibly the Kidron of Ezekiel, but certainly as some dry, thirsty valley where the acacia, which flourished where other plants perished from lack of water, was known to grow; another reason for thinking the original acacia which flourished where other plants perished from lack of water, was known to grow; another reason for thinking the original acacia which Freemasons revere was the smaller shrub, rather than the large tree.

Inasmuch as *akakia* in Greek signifies *innocence*, it was wholly natural for Hutcheson (*Spirit of Masonry*, 1795) to connect as Masonic plant with the Greek definition. He said:

We Masons, describing the deplorable state of religion under the Jewish law, speak in figures: "Her tomb was in the rubbish and filth cast forth of the temple, and Acacia wove its branches over her monument;" *akakia* being the Greek word for innocence, or being free from sin, implying that the sins and corruptions of the old law and devotees of the Jewish altar had hid religion from those who sought her, and she was only to be found where innocence survived under the banner of the Divine Lamb; and as to ourselves, professing that we were to be distinguished by our *Acacy*, or as true *Acacians*, in our religious faith and tenets.

It is now well understood that Hutcheson, great as is the debt we owe him, was too anxious to read a Christian interpretation into everything Masonic to be considered as infallible. While the coincidence of the Greek word with our name for the *Shittah-tree* is suggestive, it hardly seems sufficient to read "innocence" into the symbol when it already has so sublime a significance.

Mackey considers the acacia also as a symbol of initiation, because sacred plants were symbolical of initiation in many of the ancient mysteries, from which Freemasonry derived so much. The modern Masonic scholar is rather apt to pass over this meaning, he also thinking that a symbol already so rich needs no further meanings to make it important and beautiful.

Apparently the beginning of the association of acacia with immortality is in the legend of Isis and Osiris, one of the oldest myths of mankind, traced back into Egypt many thousands of years before the Christian era. Its beginnings, like those of all legends which have

endured, are shrouded in the mist which draws a veil between us and the days before history.

According to the legend, Osiris, who was at once king and god of Egyptians, was tricked by his brother Typhon (jealous of Osiris) during the king's absence on a beneficent mission to his people. At a feast provided for the king-god's pleasure, Typhon brought in a large chest, beautiful in workmanship, valuable in the extreme, and offered it as a gift to whoever possessed a body which best fitted the chest. When Osiris entered the box, Typhon caused the lid to be shut and fastened, after which the whole was thrown into the Nile.

Currents carried it to Byblos, in Phoenicia, and cast it ashore at the foot of an acacia tree. The tree grew rapidly, and soon encased the chest holding the body of Osiris.

When Isis, faithful queen, learned of the fate of her husband she set out in search of the body. Meanwhile the king of the land where the acacia concealed the body, admiring the tree's beauty, cut it down and made of its trunk a column. Learning this, Isis became nurse to the king's children and received the column as her pay. In the tree trunk, preserved, was the body of Osiris.

During their long captivity at the hands of the Egyptians; what more natural than that the Israelites should take for their own a symbol already old, and make of the *shittah-tree* a symbol of immortality, just as had been done in Egypt?

It is perhaps too much to say that the Israelites were the first to plant a sprig of acacia at the head of a grave as a symbol of immortality. But that they did so in ancient times is stated by many historians. Dalcho assigns a novel reason for this practice; that as the cohen, or priests, were forbidden to step upon or over a grave, it was necessary that spots of interment be marked, and, the acacia being common, it was selected for the purpose.

Mackey disagrees with Dalcho as to these reasons for marking a grave with a living plant. Perhaps the origin of the custom is not important; certain it is that all peoples in almost all ages have planted or laid flowers on the graves of those they love, as a symbol of the resurrection and a future life. The lily of the modern church, the rosemary which is for remembrance, the sprig of acacia of the ancient Israelites and the modern Mason, have all the same meaning upon a grave—the visual expression of the dearest hope of all mankind.

It is both curious and interesting to learn that many trees, in many climes, have been symbols of immortality. India gave to Egypt the lotus, long a sacred plant; the Greeks thought the myrtle the tree of immortal life, and the mistletoe, which survives in our lives merely as a pleasant diversion at Christmas, was held by the Scandinavians and the Druids as sacred as we consider the acacia.

Association of a plant and immortality is emphasized in the New Testament—see John 12:24:

*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*



Also the familiar passages from St. Paul (First Corinthians 15:36, 37) used so much in funeral services:

*Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain . . .*

Finally we find in our own stately prayer in the master's degree such a coupling up of tree and life immortal; "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branches thereof will not cease"—which of course, is taken from Job (14-7).

Thus there is ample historical recognition of the connection between that which grows and dies and grows again, and the idea of immortality; we do not have to consider the undoubted fact that "shittah-trees cut to form beams of houses, often sprouted branches even when they had no roots, nor our own thought of almost any variety of pine as "the evergreen, or ever living" tree, to see that there is much background behind the symbol.

It is one of the glories of Freemasonry that so much has been made of the symbol, so dear and deep a meaning vested in it, that it has almost equalled the square as Freemasonry's nearest and dearest.

All that was mortal of the Tyrian lay murdered in a grave "dug six feet due east and west." The genius of the Temple was no more. No more designs upon the trestleboard; no more glorious architecture to come from that mighty brain; no more holdings of meetings with Solomon and Hiram in the Sanctum Sanctorum—the Widow's son was dead.

Of those who search one finds a sprig of acacia. Oh, immortal story; thrice immortal ritual makers, who coupled together a resurrection and a sprig of green! True, he whose mother was of the tribe of Naphtali was destroyed, but his genius lived, his spirit marched on, his virtues were recorded in stone and in the hearts

of those who built on Mt. Moriah's heights.

For at least two hundred years and probably much longer, the sprig of acacia has held Freemasonry's premier teaching. The grave is not the end. Bodies die and decay, but something "which bears the nearest affinity to that which pervades all nature and which never, never, dies," rises from the grave to become one of that vast throng which has preceded us. Error can slay, as can evil and selfish greed, but not permanently. That which is true and fair and fine cannot be destroyed. Its body may be murdered, its disappearance may be effected, the rubbish of the temple and a temporary grave may conceal it for a time, but where is interred that which is mortal, there grows an evergreen or ever living sprig of acacia—acacia none the less that it may be a spiritual sprig, a plant not of the earth, earthy.

So the sprig of acacia, Freemasonry's gentle assurance that we do not, like the beasts of the field, go down to the ground and there remain, has come to symbolize not only immortality but that by which we know it—faith. Faith, the substance of things hoped for, the evidence of things not seen!

When he who was weary plucked at a sprig of acacia, he had "evidence of things not seen." When we toss the little sprig of evergreen which is our usual cemetery "sprig of acacia" into the open grave of one of our brethren who has stepped ahead upon the path we all must tread, we give evidence of belief in a "thing not seen."

For never a man has seen the spirit of one who has gone, or visioned the land where no shadows are. If we see it in our dreams, we see by faith, not by eyes. But we can see the acacia—we can look back through the dragging years to the legend of Osiris and think that even as the acacia grew about his body to protect it until Isis might find it, so does the acacia of Freemasonry bloom above the casket from which, in the solemn words of Ecclesiastes "the spirit shall return unto God who gave it."

## Opportunity

By HARRY E. GRANT, 32°

Would you be able to recognize opportunity if it jostled you in every experience of your daily routine?

If you continually mislaid your eraser, could not find your penknife to sharpen your quill, were annoyed at having to continually dip your pen into the inkwell, scratched your finger frequently on pin points, chafed at delay in arriving at your destination, fumed at inconveniences, grumbled at poor lighting, and found things in general inefficient and unsatisfactory, would you be able to recognize in these untoward conditions myriad opportunities for your own advancement?

Yesterday the opportunity existed to attach the eraser tip to the pencil, to improve writing materials and methods, and to produce the safety pin and other improvements and inventions which today bring fortunes to the inventors.

Yesterday the opportunity existed for the production of the many methods which today make travel luxurious, rapid, and easy; for the production of a satisfactory, cheap and effective artificial illuminant that would turn night into a better day; and for the proper utilization of the world's magnificent water powers. The laws which govern the use of modern conveniences were the same yesterday as today—the difference was that they were not recognized, discovered, utilized.

These thoughts are intended to be particularly helpful at a time when we are distraught by a seeming lack; and to indicate that even slack times are fertile fields for opportunity.

Incidentally, what is true of the individual is, in this instance, equally true of industry. The contagion of the right ideas, enthusiasm, energy, and enterprise of

a single individual has not infrequently converted a slack season for his particular employment into a busy one, with attendant increased activity and reward not only for his own but for other related occupations. We may get business by getting *busy*, for circumstances are man-made and man can change them.

The difficulty with this subject is to confine it within readable space. We have already wandered too far afield, and must return with a promise not to digress too far.

Opportunity does not depend upon luck or chance, and is not something which once neglected is forever lost. It was not luck or chance that revealed to a Newton the law of gravitation, nor are we at all convinced that Galileo was the first to notice the chandelier's uniform swing. They were the first through preparation and purpose to recognize in these simple incidents the operation of universal laws. They, and the host of other discoverers, wanted to know, to improve, to progress, and to serve; and in their endeavors grasped theretofore unseen opportunities and so became immortal.

The last page of the great volume of human progress has not yet been turned. The unattainable is still to be attained and the impossible yet to be accomplished. For you, this is opportunity.

A spider weaves its web. To the spider it is a net, home, highway, a means to existence, and a reward of endeavor.

To the housemaid it is dirty, a nuisance and undesirable.

In it the engineer sees a possible bridge construction, the criminal recognizes the snare which he has woven to his own undoing, and the poet sees something different from them all.

Every man sees according to his dominant thought.

What if the engineer admires the bridge construction of the spider's web, but fails to apply it to the solution of his own problem? What if he goes farther and resolves to apply the principle he has noticed but fails to carry out his purpose? What if he starts, then gives it up, failing to benefit, as did a Bruce, by the endurance, perseverance and cleverness the little worker evidences?

The ability, reliability, activity and endurance of the individual, therefore, have a direct bearing upon his opportunity. Other factors such as a lively, constructive imagination, the power to retain, recall and recognize past thoughts and a proper knowledge of how best to express them are all useful, but if only our ideas and desire to serve are *right*, then we shall the more readily recognize the significance of the fall of an apple and the pendulum principle in the censer's swing.

Education illuminates and paves the way to opportunity.

Contradictory, then, though it may appear, oppor-

tunity depends largely upon the existence of adverse circumstances together with preparation to cope with them through education, not the educational process necessarily of what you put in but that which you can as a consequence get out of yourself.

The darkness of ignorance induces fears which fetter, paralyzes effort, and baffles endeavor before it has birth. Education enlightens, confers a genuine freedom, facilitates endeavor, and conduces to opportunity. Education is almost a synonym for opportunity; but that man is not deprived of opportunity who never had a scholastic chance.

What and where then is opportunity?

In my estimation opportunity consists in the exercise of thought to the improvement of human service, conditions, or environment. It is everywhere for every man up to the limit of his ability, activity, endurance and reliability; opportunity is not so much dependent upon time as upon the individual, for opportunity is always something plus and exists wherever something is minus.

Do you find something difficult, undesirable, or objectionable? Do not grumble nor complain. You have recognized the need for improvement, and that is your opportunity; but it may be grasped only as you are prepared and eager to serve.

Viewed rightly obstacles disclose opportunity, and opposition is found to aid.

Like the aviator you, too, may make opposing forces your servant and so rise that you will lift you head above the clouds,

*Where the sun shines*

*By every ray and every rainbow kissed*  
*Which God's love doth bestow.*

Love often enables us to hear the knock of opportunity and to master adverse conditions, circumstances, or environment; but does not necessarily lead us beside the still waters. It shows us how to still them.

What then is to be conveyed by this little talk?

In the black coal tar is the most beautiful color; from the darkest depths come the most brilliant stones; the magnificent structure towering into the sunlight has its foundation down in the darkness; the tunnel gets darker the farther we delve into the mountain, until a final stroke of the pick lets in the light and the darkness is no more.

And so with these thoughts I leave you with the hope that in future you will the more readily recognize the knock of opportunity at the portal of your now receptive mind.

As we trace the development of events which shook the earth to its foundations, we shall see that finally the selfishness of evil defeats itself, and God rules in the affairs of men.—George Bancroft.



## "Ancient Wisdom"

Even the casual reader will not fail to observe that the closing paragraph of the entered apprentice lecture is fraught with a meaning that is more than a sentiment. The moment the analytical mind begins to dwell upon the intricacies of the Masonic ritual and lectures, it is perceived that every phrase is a studied allusion to something deeper than the proffered explanation. This profundity is not an illusion. It is thoroughly genuine, but it is not specifically accounted for in any part of our work beyond the intimation that diligent search will be rewarded with truth if the seeker perseveres to the end.

"Earth alone of all the elements has never proved unfriendly to man. Bodies of *water* deluge him with rain, oppress him with hail and drown him with inundations. The *air* rushes in storms and prepares the tempest; and *fire* lights up the volcano."

Earth, water, air, and fire—carbon, oxygen, hydrogen and nitrogen — the constituents of man's body. While these act in equilibrium and maintain their exact chemical affinity, he lives—but their equilibrium destroyed, he dies. The ancient philosophers well knew that carbon, oxygen, hydrogen and nitrogen are the constituents of the sun's rays, else they would never have made the allusions to them that we find in our Masonic obligations today. In other ceremonies, the impersonation of the sun naturally explained the assigning to its representative, the candidate, the elements of which it is composed. The material of which the sun is composed, and the substances of which the earth is made, are one and the same, and may well have come from the same laboratory.

It may be merely a coincidence, but even so it is a most striking one that the name of the Jewish priest was *Cohn*. This is the formula for "matter": C(arbon), O(xygen), H(ydrogen), N(itrogen), or fire, earth, air, and water. The high priest who wore the breastplate was *Ha-Cohn*. Ha(Aleph—He) means high, great, or chief. He symbolized matter adoring spirit and seeking union therewith.

The ancient "fire philosophers" — *philosophi per ignem*—a branch or offshoot of Rosicrucianism, with which Masonry has so much in common, kept up the veneration for fire and cultivated the "fire secret," not as an idolatrous belief, but modified by their hermetic notions. As fire and light are identical, so the fire which was to the Zoroastrians the symbol of the Divine Being, is to the Mason, under the equivalent idea of light, the symbol of Divine Truth or of the Grand Architect.

The fire theory was a promulgation of ancient philosophy—hence there is nothing new in the nebular hypothesis. The ancient knowledge, occulted, is existent in myriads of forms and phrases about us, and down below the ordinary Masonic phraseology, there lies a deep mathematical and chemical knowledge, which if ever fully evolved, will restore to the world many lost arts and sciences—giving man full mastery over the element and physics in general.

In all the ancient mysteries, with which Freemasonry

is identical in design and conformation, its legends with their legends, its symbols with their symbols, the physical qualities of light were the object of research—the generative principle of nature—illustrated by unmistakable signs. "By fire was all dress purged and all metals (the winter zodiac) mystically transmuted into gold (the summer zodiac)."

The earlier Theosophists of the fourteenth century, whom Vaughn calls "noble specimens of the mystics," and with whom the history of Freemasonry has most to do, believed devoutly in the genuineness of the Kabbala. They held, whether rightly or not is not for us to say, that they were possessed of a knowledge of the Divinity and his works by supernatural inspiration. Such was Swedenborg, who supplied the material for many Masonic degrees; the Moravian brethren, who sought to propagate the Gospel under the Masonic veil; St. Martin Pernetty, Chastanier, and many others. In all of the others of the Illuminati and Theosophists, the object proposed was the regeneration of man into the primitive innocence from which he had fallen by original sin. All through Masonry, as in the earlier institutions, there are found allusions to purification by fire and water. Jehovah appeared to Moses in the burning bush. The pillars of cloud and fire directed the children of Israel. Fire came down from heaven and consumed the offering on the altar. Mention is made of the body being buried in the rough sands (earth); of the sea (water); of portions of the body being burned (fire) to ashes or being given as prey to the vultures of the air.

I. N. R. I., to the early Christians means "*Iesus Nazarenus, Rex Iudeorum*," or Jesus of Nazareth, King of the Jews. The sages of antiquity gave the letters the interpretation: *Ignem Natura Renovatur Integra* (Entire nature is renovated by fire). This is the great secret of Nature—universal regeneration. The fire (sun) causes vapor to rise from large bodies of water, which is condensed by the atmosphere (air) thereby causing rain (water), which falling upon the earth produces new life or regeneration in the vegetable kingdom so necessary for the sustenance of man. The heavens and earth have always been personified as deities. It is the great, fertile, beautiful, mother, earth, that produces with limitless profusion of beneficence, everything that ministers to the needs, to the comfort, and to the luxury of man. From it comes all that feeds the animals which serve man as laborers and for food. She, in the fair springtime, is green with abundant grass, and the trees spring from her soil. In her womb are found the useful and valuable minerals; hers are the seas that swarm with life. The earth, therefore, the great producer, was always represented as a female, as the mother — great, bounteous, beneficent Mother Earth.

In addition to this, religious genius has given the female quality to earth with a special meaning. Emergence from a terrestrial cleft was equivalent to a new birth. From natural chasms being considered holy, the

veneration for apertures in stones, as being equally symbolical, was a natural transition. Holes, such as referred to are found in Druidical structures in the British Isles and in India to this day. The existence of this emblem among the Jews is recognized in Isaiah ti,l., where the wicked among the Jews were described as "inflaming themselves with idols under every green tree, and slaying the children in the valleys under the clefts of the rocks." It is possible that "the hole in the wall" (Ezekiel viii, 7) had a similar signification. Some of these stones are placed so as to have a hole under them, through which the devotee passed for religious purposes. There is one in Ireland, called St. Declau's stone. In the mass of rocks at Bramham Crag there is a place for the devotees to pass through. In the Island of Bomay there is a rock upon the surface of which is a natural crevice which communicates with a cavity opening below. This place is used by the Gentoos as a purification of their sins, which they say is effected by their going in at the opening below and emerging at the cavity above—"born again." The ceremony is in such high repute in the surrounding countries that the famous Conajee Angri adventured by stealth one night upon the island on purpose to perform the ceremony, and got off undiscovered. The early Christians gave them a bad name, as if from envy; they called these holes "Cunni Diaboli."

"And though she produces poison, still she supplies the antidote, and returns with interest every good

committed to her care." The struggle between the good and evil principles was personified by the ancient peoples, as was that between life and death, destruction and re-action. Everywhere they saw the combat between the two principles that ruled the world. Everywhere this contest was embodied in allegories and fictitious histories; into which were ingeniously woven all the astronomical phenomena that accompanied, preceded, or followed the different movement of the sun and the changes of seasons.

God is omnipotent; but effects without causes are impossible, and these effects cannot but be sometimes evil. The fire would not warm, if it could not also burn, the human flesh. The most virulent poisons are the most sovereign remedies, when given in due proportion. The evil is the shadow of the good, and is inseparable from it.

While it is quite conceivable that individuals may be altogether worthy as citizens and companions at this day, they may also be devoid of all interest in things of a past order. Certainly we are confronted with more indifference in this respect than absorption, yet there is compensation in the fact that men whose minds take kindly to contemplations of the past as keys to the solution of problems of present and future are granted a loftier spirituality and therefore a much greater responsiveness to the brilliant spectrum of true Masonic light than their more, so self-styled, "practical" brethren.

## Present Situation of German Freemasonry

(Translated from the "Bulletin of the International Masonic Association" at Geneva, Switzerland, by Cyrus Field Willard, F.P.S.)

The opposition which is being manifested among the German grand lodges against the newly created "Symbolic Grand Lodge" of that country, far from the decreasing, is accentuated from day to day. This reaction undoubtedly appeared to the grand lodges called "humanitarian" (because they admit Jews) as a means of approaching closer to the Christian Grand Lodges of Prussia, since they have also adopted an attitude equally violent against the new-comer.

Their approach toward the "Christian German group" has been marked, since a certain time, and the Grand Lodge of Hamburg in particular has made symptomatic advances in this direction, as witnessed often in its official organ. It advertises an exalted nationalism, larvae of antisemitism, to which is added a phobia which is very curious to all who have relations with universal Freemasonry.

They would like, evidently at any price, to end up with the unification of German Freemasonry in order to take up later the question of relations with the "foreigner." If this union were possible, and we do not believe it is for the moment, it would undoubtedly be the humanitarian grand lodges who would have to bear the cost of it, for they would find themselves very much embarrassed later when they had returned to a more correct notion of the Masonic ideal and desired to take

their place in the Masonic chain of union which they had voluntarily broken.

I would like to deceive myself, but I fear strongly that German Freemasonry will be, for a long time yet, placed by its own action, outside the international movement in the direction of universal Freemasonry. The grand lodges who hope to bring them back to it and refuse to enter into relations with the new symbolic Masonic group, also appear to me as engaging themselves in a blind alley, and as a consequence retard the coming of the hoped-for universal Masonic Fraternity.

Even the concentration of the German humanitarian grand lodges into one grand body, a project which has been for a long time under study, and of which the realization seems now rather uncertain, would not much change the present general situation, for the Eclectic Grand Lodge of Frankfurt, which includes the more advanced elements, would bring an effective in numbers which would be totally insufficient to modify the attitude of the other grand lodges. Again, it is not certain that all the lodges of this body would consent to fusion and rally to this concentration.

While the recent proclamation of the German grand lodges, which declared in the profane press that the new Symbolic Grand Lodge is a "non-German" organ-



ization, has aroused numerous protests, and while the Vossische Zeitung has published, under the pseudonym "Hi", an article on the subject which was well thought out, yet that has not prevented anathemas from continuing to rain down to the contrary.

How can one explain an attitude so incompatible with the essential principles of Freemasonry? I am going to try to reply to this question by means of information which has reached me from a good source.

German Freemasonry, troubled since its origin by influences that were pseudo-historic, pseudo-philosophic, Templar, Rosicrucian, etc., saw its pretensions ruined at the Convention of Wilhelmsbad. Abandoned then by the great personages and above all by the intellectuals, and reduced to recruit its ranks from the small bourgeoisie, it became entrapped in the bog of conventional ideas, in religiosity and in a patriotism issuing from the traditional respect for the sovereign. Certainly there were in favor of the return to the pure essential doctrine and to intellectual activity, certain personal reactions which were lively enough and which came from some brethren of high value.

However, these brethren, among whom one can remember the names of Findel, Settegast, etc., did not see their efforts crowned with success. They were in their time considered as "bad characters", and put more or less on the index. That which dominated was an obstinate and obtuse religiosity, degenerating little by little into fatal intolerance, which showed itself in turn more or less openly in antisemitism. The "Grosse Landesloge" has proclaimed itself a "Christian-German sect" and has declared that it is not bound by the Anderson Constitutions. The Grand Lodge of the Three Globes, founded moreover by Frederick II, has become Christian and antisemitic. The Grand Lodge of Friendship (?) lost its recognition by the Grand Lodge of England, because it introduced into its constitution the exclusion of the Israelites; it then suppressed this article in its law, but continues nevertheless to put it into practice. While the "humanitarian" grand lodges, called thus because they admit the Jews, still affirm the supremacy of Christian morality and repel freedom of thought.

Political events have contributed a great deal to accentuate the Christian - Nationalist reaction. The tremendous development of Germany after 1875, the revolution of 1918, bringing to conclusion the great disillusion of defeat, the Treaty of Versailles, the occupation of the Ruhr, the consequences of the monetary inflation, etc., have been favorable causes, for various reasons, for the exaltation of national pride, the folding within themselves and a surly isolation of the Germans. Freemasonry in that country was not in a state to resist this psychosis. It also wished to have nothing in common with foreign Freemasonry, and especially with those countries which had but a short time before been enemies.

Its attitude also toward the German Republican regime, should be remarked. The German Republic has inscribed in its constitution its desire to live in peace and extend the idea of reconciliation among the nations. But one finds nothing in the work of the lodges, however, on the labors of the Freemason, Stressemann;

not a word about the League of Nations nor the pact of Locarno. Nothing on the new regime, the name of Ebert is not even quoted, and Hindenburg is known only as the saviour of Germany in East Prussia.

Let no one tell us that this silence comes from the fact that German Freemasonry excludes all politics from its lodges, for it would then be necessary to admit not having read the records of the commemoration of the founding of the empire by the united lodges of Hamburg, for example, which is a pompous eulogy of the imperial work, and to ignore so many other manifestations marked by the same tendency.

In general, in the meetings of the lodge, German Freemasonry is concentrated to a few ideas of current morality, and the information at initiation is reduced to a minimum. The orators are chosen with circumspection and those who at times show any glimmering of independence are frankly discarded.

Their biography, which is honored in German Freemasonry more than anywhere else, very rarely notices publications which are not German, and never those which do not conform to the Masonic conception of the German Grand Lodges. It is affirmed that in certain lodges they have even gone so far as to suppress at the banquets the toast to "Masons whithersoever dispersed around the globe" while the toast to the Fatherland is made the object of inflamed speeches.

Certain brothers have been strongly abused because they have thought that it was permitted to inform their lodges upon interesting facts of Masonic activity in other countries, and it is not necessary to cite particular cases, only to consider the raising of shields which has been occasioned by the foundation of the International League of Freemasons. A very important number of German Freemasons would not let themselves be intimidated by the ultimatum of the German Grand Lodges and have persisted in taking part in the League, which still continues to be the target of the same ferocious ostracism.

When the imbecile accusations of a Ludendorf occurred, the German Freemasons folded up on themselves still more, denying all exterior relations like Saint Peter thrice denying his Lord. Without doubt by thus giving testimony to their adversaries they have encouraged them in their violence and thus seemed to give them the right of it.

While altogether too many things might be said about the situation of Freemasonry in Germany this would have the air of my being desirous of conducting a prosecutor's inquisition which is far from my intention. What I have sought to demonstrate is that it is perfectly natural that the Freemasons who have remained attached to the fundamental principles of Universal Freemasonry, such as were formulated by Anderson in the Constitutions of 1723, have proven the need of liberating themselves from the chains which bound them. What I have wished above all is that the situation be understood, for outside of Germany, they do not know, they do not understand and they cannot understand. One sees there only discord, attacks, proclamations and prohibitions launched against a thousand Freemasons who have had the audacity to unite in order to work with their brethren dispersed over the surface of the globe and who are waiting and

hoping that things may rearrange themselves. Now they will have a good time waiting for a reconciliation; nothing will happen but what has happened. The old German Grand Lodges will not renounce their nationalism and will continue to denounce those who are international and pacifist, the International Masonic Association, the International League of Freemasons, the Scottish Rite and the Symbolic Grand Lodge, which they will always consider as "undeutsch." The progress which these organizations make and will continue to make will only accentuate the spite from those on high and the cringing from those below.

—K. SANDRE.

(TRANSLATOR'S NOTE:—While the above is written by a partisan who favors the new Symbolic Grand Lodge which

has recently been formed in Germany, and the new Scottish Rite bodies also formed recently in that country, yet there seems to be no question as to the facts he cites as to the desertion of the unsectarian character of Freemasonry by prescribing a certain religion as the only one to which a Mason may belong and is a recrudescence of the old sinister spirit of Jesuitry which formerly existed in Bavaria and which resulted in the breaking of the strength of Freemasonry as it was formerly in German countries. Germany under the control of the Centrum, of the Catholic party, seems to be falling again under that influence while France, Spain, Mexico and now Italy, perhaps, are escaping from it after having had enough of it. Freemasonry means freedom of conscience, thought, speech and action, which is the goal wherever the banner of Scottish Freemasonry floats. —C. F. W.)

## The Practice of Freemasonry As a Solvent For World Problems

By BRO. HUBERT HUNGERFORD

Freemasonry contains in its basic aims and objectives the principles and programme which, if sincerely practised generally and regularly by members throughout the world, would actually prove a solvent for all the serious social difficulties of our times.

Suppose, for instance, we regard the promotion of peace, prosperity and progress as the three-fold problem of the world. This, of course, must mean universal peace, the prosperity of all mankind and the progress of all humanity everywhere.

Will any Freemason dispute the statement that the central tenet of our creed and the backbone principle of our Craft is the profession and the practice of universal brotherhood? In every degree our ceremonials impress this central theme. Every emblem and symbol of the Craft relates to this ideal either directly or indirectly. Our reverence for T.G.A.O.T.U., the Father of all mankind, is simply the basic idea or the main root supporting this central trunk of our Masonic tree. The acknowledgment of our common Father of all mankind presumes the practice of universal brotherhood.

It is my firm conviction that the practical exemplification of a truly universal brotherly love, exactly as it is plainly advocated as the central theme of Freemasonry, would do more towards promoting world peace and advancing the welfare and common good of humanity, than any other political plan or social formula that could possibly be devised.

What I am trying to point out and drive home is that the activities in our lodges today are stressing only secondary matters, and failing to emphasize, as effectively and fully as we should, the real landmarks, the fundamental factors of Freemasonry.

If the broad platform of brotherly love upon which the structure of our great Fraternity is established comes to be regarded as merely a figure of speech and not a genuine working principle, a real fundamental factor of Freemasonry, it seems to me that it is high time for us to pause for a while that we may consider

what being a good man and a Mason should really mean. If it does not mean, according to every intent and purpose of the founders of Freemasonry, that we acknowledge allegiance to the belief in universal brotherhood and the practice of brotherly love towards all mankind, then I have sadly misinterpreted what appears to me as plain statements of our professions of faith and practice.

Understanding, confidence and tolerance are the three great attributes of brotherly love. There always exists a bond of sympathy and understanding between loving brothers. Likewise, love that endures must always be built upon mutual faith and confidence. Finally, there is, between those who bear true affection towards each other, a spirit of tolerance, which overlooks common faults and condones human weaknesses and shortcomings.

Suppose that throughout the whole world among all the races and peoples of every country, there existed a world-wide spirit of real understanding, genuine confidence and true tolerance—would we be so fiercely concerned in fighting over petty partisan policies or battling for the conquest of either property or political power?

The world-wide practice of all the elementary attributes, relations and activities of brotherly love certainly would cure the ills of mankind. Doubtless you will admit the efficacy of the proposed remedy, but probably you will insist that we are today a long way off from finding a practical plan for the adoption and application of this remedy. I do not deny that present conditions seem to indicate that this doubtful attitude is fairly justified by the facts. We may be, according to current indications, a considerable distance from world brotherhood, but this does not diminish the importance of the point. Admitting that world brotherhood may be simply a far-off ideal for the many millions of mankind, yet we must also admit that among the several millions of Freemasons throughout the world, this ideal is not or should not be, something in the dim and distant future. In Freemasonry, the



ideal of world brotherhood is something ever present and always advocated as a real working principle of the Craft.

If world brotherhood ever becomes a universal working principle, it certainly will have to have its beginning somewhere. The leaven of this great ideal already has begun its work in our great Fraternity. Too slowly, it may seem to us, it is working and spreading the beneficent ferment in its influence among the more thoughtful members of our order.

Our great Fraternity is like every other enterprise which has made its place in the world. It is built on three steps—a past, a present, and a future. The past is history. The present, the realm of trial and achievement. The future, the unexplored territory of dreams and ideals. Our past history has been written, and can be made neither better nor worse; but the present is with us. It is our domain for achievement, and it rests solely with you, with me, and with each individual Freemason, to make it what it should be.



#### MAY ANNIVERSARIES

Elias Ashmole, known as the first speculative English Freemason, was born at Lichfield, England, May 23, 1617, and died May 18, 1692.

Dr. Joseph I. Guillotin, who as a member of the French Constituent Assembly, had legislation passed for a more humane method of execution, namely, the guillotine, was born at Saintes, France, May 28, 1738, and was first Orator of the Chamber of Provinces, Masonic Grand Orient of France.

Stephen Girard, American philanthropist, and a member of Union Blue Lodge No. 8, Charleston, S. C., was born near Bordeaux, France, May 24, 1750.

Gen. John Brooks, who aided Von Steuben in training the Continental Army, and was Governor of Massachusetts for six terms, was born at Medford, Mass., May 31, 1752, and was a member of American Union Lodge.

Benjamin H. Latrobe, called "the father of architecture in America," was born in Yorkshire, Eng., May 1, 1764, and was a member of the Lodge of Antiquity No. 2, London.

Daniel Carroll, member of Continental Congress from Maryland, was initiated in Maryland Lodge No. 16, at Baltimore, May 9, 1780.

General Israel Putnam, Revolutionary officer, who had been made a Mason in a military lodge at Crown Point, N. Y., while serving in the British army, died at Brooklyn, Conn., May 19, 1790.

Rear Admiral John D. Sloat, who in 1846 hoisted the American flag at Monterey, Cal., taking possession of that territory for the United States, became a member of St. Andrew's Lodge No. 3, New York City, in May, 1800.

William R. King, thirteenth United States Vice-President, was passed in Phoenix Lodge No. 8, Fayetteville, N. C., May 5, 1809.

Paul Revere, Revolutionary patriot, and Grand Master of Masons in Massachusetts, died at Boston, May 10, 1818.

Rev. Jonathan Nye, Congregational minister, and Grand Chaplain of the Grand Lodges of Vermont and New Hampshire, affiliated with Hiram Lodge No. 9, Claremont, N. H., May 2, 1821.

General John Stark, who in 1777 won the Battle of Bennington, Vt., and was a member of Masters Lodge No. 2 (now No. 5), Albany, N. Y., died at Manchester, N. H., May 8, 1822.

James Buchanan, fifteenth United States President, was exalted in Royal Arch Chapter No. 3, Lancaster, Pa., May 20, 1826.

Henry M. Teller, United States Senator from Colorado for 30 years, Secretary of the Interior under President Arthur, and Grand Prior of the Southern Supreme Council, was born May 23, 1830, at Granger, N. Y.

Joseph G. Cannon, Speaker of the House of Representatives during four Congresses, and member of Athelstan Commandery No. 45, K. T., Danville, Ill., was born near Guilford, N. C., May 7, 1836.

General Jose Antonio Paez, first Grand Master of the Grand Lodge of Venezuela, and first President of that republic, became first Grand Commander of the Supreme Council 33°, Scottish Rite of Venezuela, May 1, 1810. His death occurred at New York City, May 7, 1873.

James Knox Polk, 11th United States President (1845-49), and a

member of Columbia (Tenn.) Lodge No. 31, assisted at the laying of the corner stone of the Smithsonian Institution at Washington, D. C., with Masonic ceremonies, May 1, 1847.

James Whitcomb, eighth Governor of Indiana (1843-49), and later United States Senator from that state, became a Knight Templar in Raper Commandery No. 1, Indianapolis, Ind., May 20, 1848.

Charles W. Fairbanks, twenty-sixth United States Vice-President, was born at Unionville Center, Ohio, May 11, 1852, and was a member of both York and Scottish Rites.

Alton B. Parker, Democratic nominee for the Presidency in 1904, and a member of Kingston (N. Y.) Lodge No. 10, was born in Cortland County, N. Y., May 14, 1852, and died in New York City, May 10, 1926.

Richard W. Thompson, Secretary of the Navy under President Hayes, was made a Mason in Terre Haute (Ind.) Lodge No. 19, May 29, 1854.

William C. Dawson, United States Senator from Georgia (1849-55), and grand master of that state, died at Greensboro, Ga., May 5, 1856.

Rear Admiral Robert E. Peary, famous Arctic explorer, and member of Kane Lodge No. 454, New York City, was born at Cresson, Pa., May 6, 1856.

William S. Gardner, Masonic writer and historian, became a Scottish Rite Mason at Boston, in May, 1857, later attaining the thirty-third degree. He served several terms as Grand Master of Massachusetts.

Major Robert Anderson, hero of Fort Sumter, became a member of Mercer Lodge No. 50, Trenton, N. J., May 27, 1858.

Oscar W. Underwood, United States Senator from Alabama (1915-27), and

a thirty-third degree member of the Southern Jurisdiction, was born at Louisville, Ky., May 6, 1862.

Frank C. Emerson, Governor of Wyoming (1927-31), was born at Saginaw, Mich., May 26, 1863, and on May 31, 1930, became a Knight Templar in Wyoming Commandery No. 1, at Cheyenne.

William McKinley, twenty-fifth United States President, became an entered apprentice in Hiram Lodge No. 21, Winchester, Va., May 1, 1865, being raised a master Mason two days later.

Henry C. Wallace, Secretary of Agriculture in the Harding Cabinet, was born at Rock Island, Ill., May 11, 1866, and was a member of Pioneer Lodge No. 22, Des Moines, Iowa.

James A. Garfield, twentieth United States President, was knighted in Columbia Commandery No. 2, Washington, D. C., May 18, 1866. On May 4, 1869, he was made a charter member of Pentalpha Lodge No. 23, and on May 2, 1871, received the fourth and fifth degrees in Mithras Lodge of Perfection, both bodies of the National Capital.

Lord Brougham, Lord Chancellor of England, and member of Canongate Kilwinning Lodge No. 2, Edinburgh, Scotland, died at Cannes, France, May 7, 1868.

Charles P. Taft, United States Representative from Ohio, and newspaper publisher, was exalted in Kilwinning Chapter No. 97, R. A. M., Cincinnati, Ohio, May 10, 1871.

Anton J. Cermak, recently deceased Mayor of Chicago, was born in Prague, Bohemia, May 9, 1873, and was a member of Columbia Commandery, K. T., of Chicago.

Alexander M. Dockery, Grand Master of Missouri (1881), Governor of that state (1901-05), and third Assistant Postmaster General under President Wilson, became a member of Kadosh Commandery No. 21, K. T., Cameron, Mo., May 6, 1879.

Joseph B. Foraker, Governor of Ohio (1885-89), and United States Senator from that state, became a member of Walnut Hills Lodge No. 483, Cincinnati, May 19, 1885. His death occurred in that city, May 10, 1917.

Jerome L. Cheney, Justice of the New York State Supreme Court (1921-32), and deputy in that state for the Northern Supreme Council, was knighted in Central City Commandery No. 25, Syracuse, N. Y., May 2, 1902.

Perry W. Weidner, twenty-ninth Grand Master, K. T., U. S. A., and Grand Minister of State of the Southern Supreme Council, received the thirty-third degree, May 30, 1906.

Sir Thomas F. Halsey, Deputy

Grand Master of the United Grand Lodge of England (1903-27), was on May 17, 1920, installed as first master of Hertfordshire Masters Lodge No. 4090.

Earl Douglas Haig, British Field Marshal, was elected an honorary member of Lodge Canongate Kilwinning No. 2, Edinburgh, Scotland, in May, 1924.

General Nelson A. Miles, member of Albert Pike Consistory, Washington, D. C., died in that city, May 15, 1925.

Capt. Robert S. Dollar, famous ship-ping pioneer, and member of Muskoka Lodge No. 360, Bracebridge, Ontario, Canada, died at San Rafael, Cal., May 16, 1932.

#### LIVING BRETHREN

The Duke of Connaught, Grand Master of the United Grand Lodge of England since 1901, was born at Buckingham Palace, London, May 1, 1850.

Lord Cornwallis, Deputy Grand Master of England, and a recent visitor to America, was born at Chacombe Priory, near Banbury, England, May 27, 1864.

The Earl of Cassillis, First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland since 1913, was born May 22, 1872.

Marshall W. Wood, past grand chamberlain of the Southern Supreme Council, and emeritus member of that body, was passed in Apollo Lodge No. 642, Chicago, Ill., May 19, 1873.

Barton Smith, past grand commander of the Northern Supreme Council (1910-21), was made a Mason in Sanford L. Collins Lodge No. 396, Toledo, Ohio, May 9, 1876.

Alexander B. Steuart, former deputy in Northern Florida of the Southern Supreme Council, was born at Edinburgh, Scotland, May 27, 1884, and on May 12, 1916, was knighted in Ivanhoe Commandery No. 8, Tampa.

Rudyard Kipling, famous English author, was passed in Lodge "Hope and Perseverance" No. 782, Lahore, Punjab, India, May 3, 1886.

Harry H. Woodring, former Governor of Kansas, and member of Harmony Lodge No. 94, Neodesha, Kans., was born at Elk City, Kans., May 31, 1890.

Dr. Charles H. Merz, Masonic author and lecturer, was raised in Science Lodge No. 50, Sandusky, Ohio, May 16, 1892.

#### MASONIC ITEMS

March 26, 1933, marked the eighty-first anniversary of the life of John L. "Jack" Stephens, 33°, Secretary of the Dallas (Texas) Scottish Rite Bodies for more than a quarter of a century. He is active in his duties as secretary

and work in the Craft, reporting every morning at his desk in the Scottish Rite Temple there.

William H. Conklin, oldest living member of Milo Lodge No. 108, Penn Yan, N. Y., was raised as a master Mason February 11, 1870. He recently celebrated his sixty-third year as a Mason, and his eighty-fifth birthday anniversary.

Another old New York Mason is Thomas A. Burchill, of Rochester. He is 95 years of age, and on January 6, 1933, celebrated his sixty-fifth year as a member of the Craft and of Valley Lodge No. 109, of his home town.

Robert Vurry Waters, who was recently re-elected master of Island Lodge No. 56, Havana, Cuba, and who is high priest of Island Chapter No. 1, R. A. M., of that city, visited the States near the end of January, 1933, and stopped at Miami, Fla., where he took the Scottish Rite degrees, and thus became a member of Miami Consistory.

Though there are several English-speaking lodges in Cuba—a new one, "Love and Union," being organized at Santiago, Mr. Waters extends hearty welcome to the brethren who go to Havana to visit Island Lodge No. 56.

Official statistics issued by the United Grand Lodge of England show a steady increase each year in new lodges throughout the British Empire, for a period of 16 years, beginning 1917. At the close of that year the number of lodges, in the provinces, in the districts and overseas, totaled 3,237. At the close of 1932, they numbered 4,696.

The number of certificates issued to new members at Freemasons' Hall, London, and by district grand masters, was quite gratifying. The year 1921 showed the highest number, the same being 30,983. The year 1932 was the lowest, the number being 17,093.

#### DANA J. FLANDERS DIES

Dana J. Flanders, former general passenger agent of the Boston & Maine Railroad, chairman of the board of the Malden Trust Company, and one of the most important figures in Masonry in Massachusetts, died Wednesday, April 3, at his home, 291 Clifton Street, Malden, Massachusetts, after a long illness. He was in his 82nd year.

The funeral was held Saturday, at 2:30 P. M., at the First Universalist Church of Malden, where Mr. Flanders had been chairman of the trustees. The body was cremated at Woodlawn Cemetery in Everett, and later the ashes were sent to Plaistow, N. H., where he was born.

Mr. Flanders' rise was a typical "up-the-ladder" story of American success. He began with the road when he



was 18, 68 years ago, as a telegrapher, when the railroad was headed by William Merritt.

He became a Morse operator, self-taught, by helping his father, Francis N. Flanders, who was station agent at the Plaistow brickyard. His ability at 18 enabled him to fill the post of an operator successively at South Berwick Junction, N. H., then at Andover, and finally as a private operator in the Boston office of Merritt.

Mr. Flanders worked at intervals in the general ticket office, and in 1874 assumed charge of the company's telegraph office. Then during the absence of the general ticket agent in Europe, he took charge of this office, and after a year became the general passenger agent of the line, a position he held for 35 years.

A 33d degree Mason, Mr. Flanders represented the Grand Lodge of Masons of London, England, in the United States. He was the senior past grand master of the Grand Lodge of Massachusetts, a past master of Merrimack Lodge of Haverhill, and of Converse Lodge in Malden, and held honorary memberships in numerous lodges throughout the state.

When he retired from the railroad 25 years ago, he was president of the Malden Trust Company, assuming the chairmanship several years ago. He served as an assessor of Malden in 1911, and once was a candidate for mayor.

He leaves his widow, Mrs. Eliza D. Flanders, and two sons, Howard N. Flanders, of Malden, a vice-president of the Webster & Atlas Bank, and Herbert M. Flanders, general manager of the Connecticut Company of Bridgeport, Conn.

#### REGULATION OF LODGE FINANCES

At the recent conference of grand secretaries, held in Washington, D. C., a variety of practical questions were submitted for discussion.

Among them this question was asked, "To what extent, if any, should lodge finances be regulated by Grand Lodge? The question was asked by our own grand secretary, Frederick W. Hamilton, and his own comment, in part, follows:

"Grand lodges will have to consider very seriously the question of exercising some sort of regulation over lodge finances. Some grand lodges prescribe minimum dues. Some prescribe minimum fees. Lodges are not infrequently in the hands of men who have little or no financial experience. They do not understand that they ought to have a budget. They ought to know how much money they can expect to re-

ceive, and how much money they will get to pay out, and keep their expenditures within the limits of their income.

"I do not know that the time has come yet when our grand lodges should go so far as to attempt by legislation to enforce budgeting, but I do think that it is important that we should urge upon our masters the advantages of it, because, after all, it is for the master to say whether he will budget.

"Then there is another thing—and that is the matter of unwise expenditure for maintaining temples. We had some pretty bad cases in our jurisdiction, where a group of lodges would not simply have a 'white elephant,' but a whole herd of them, with the corresponding difficulties.

"We have gone to the point of having an advisory committee on finance which helps the lodges when they ask for assistance, and which has helped them quite a good deal. But my own opinion is that the time has come when it is going to be necessary to go a good deal farther than that."

The bonding system for lodge and grand lodge officers was discussed at some length. There was some agitation looking forward to a system of purchasing a blanket bond for each secretary and treasurer in the grand jurisdiction.

A show of hands indicated that Nebraska, Texas, Idaho, New Mexico, Arizona, Connecticut, Montana, Oregon, Indiana, California and Iowa have definite regulations that govern Masonic temples.

These conferences are extremely valuable, and conducive to a clearer understanding and closer cooperation among the important executive officers of Grand Lodge.

#### A MERITORIOUS MOSAIC

The following remarkable mosaic appeared some time ago in a Los Angeles publication entitled *Mercury*, which carried with it the following Editor's Note: "(A year was occupied in searching for and fitting these lines in this remarkable mosaic from English and American poets.)"

After one has read this delightful contribution, he cannot fail to be impressed with the poem. This, in a nutshell, is brevity and completeness. It appears to us like a real gem and we are glad to reprint it for the benefit of the readers of the *CRAFTSMAN*.

Why all this toil for triumphs of an hour?—*Young*.

Life's a short summer—man is a flower.—*Dr. Johnson*.

By turns we catch that fatal breath and die.—*Pope*.

The cradle and the tomb, alas! so nigh.—*Prior*.

To be is better than not to be.—*Sewell*.

Though all man's life may seem a tragedy.—*Spencer*.

But light cares speak when mighty griefs are dumb.—*Daniels*.

The bottom is but shallow whence they come.—*Sir Walter Raleigh*.

Thy fate is the common fate of all.—*Longfellow*.

Unmingled joys can here no man befall.—*Southwell*.

Nature to each allots his proper sphere.—*Congreve*.

Fortune makes folly her peculiar care.—*Churchill*.

Custom does often reason overrule.—*Rockester*.

And throw a cruel sunshine on a fool.—*Armstrong*.

Live well; how long or short permit to Heaven.—*Milton*.

They who forgive most shall be most forgiven.—*Bailey*.

Sin may be clasped so close we cannot see its face.—*French*.

Vile intercourse where virtue has no place.—*Sommerville*.

Then keep each passion down, however dear.—*Thompson*.

Thou pendulum betwixt a smile and tear.—*Byron*.

Her sensual snares let faithless pleasures lay.—*Smollett*.

With craft and skill to ruin and betray.—*Crabbe*.

Soar not too high to fall, but stoop to rise.—*Massinger*.

We masters grow of all that we despise.—*Crowley*.

Oh, then, renounce that impious self-esteem.—*Beattie*.

Riches have wings and grandeur is a dream.—*Cowper*.

Think not ambition wise, because 'tis brave.—*Sir Wm. Davenport*.

The paths of glory lead but to the grave.—*Gray*.

What is ambition? 'Tis but a glorious cheat.—*Willis*.

Only destructive to the brave and great.—*Addison*.

What's all the gaudy glitter of a crown?—*Dryden*.

The way to bliss lies not on beds of down.—*Francis Quarles*.

How long we live, not years, but actions tell.—*Watkins*.

That man lives twice who lives the first life well.—*Herrick*.

Make then, while ye may, your God your friend.—*Wm. Mason*.

Whom Christians worship, yet not comprehend.—*Hill*.

The trust that's given, guard, and to yourself be just.—*Dana*.

For live how we may, yet die we must.—*Shakespeare*.

#### L'ENVOI

The years are long and the winds are chill

On the lonely trail ascending,  
And the road is rough on the sunset hill  
Where we look toward the journey's ending.

The lights grow dim and the echoes fade

From the voices we love in life's morning;

The night creeps near with deepening shade

That breathes of the end a warning.

But if from the wayside a voice rings clear,

O'er the sigh of the wind's repining,  
And we see the face of a brother near,  
Through the gathering twilight shining.

We tread with a lighter step the way,  
Nor seems the path so dreary;

Nor the shadows so dark at the close of day

Nor the heart so worn and weary.

Thus hand in hand in the sacred clasp,

We pass toward the great Forever,  
With our hearts held fast in the warm-  
ing grasp

Of a love that will not sever.

—Carl W. Mason.

#### FREEMASONRY'S TRIUMPH

The value of Freemasonry cannot be placed under one heading. In fact, it is difficult to understand how it can be placed under several headings and do justice to the subject. In browsing over the book shelves for items pertaining

to Freemasonry, the following article, written almost 50 years ago, attracted my attention. This article referred to a work entitled, "Genius of Freemasonry," published at Providence, R. I., more than 100 years ago, which remains of value. There is one incident related which attracted our attention.

It is told as an actual occurrence which took place in the southern lodge, presided over by a brother of distinction, whose honored name is still familiar as a household word throughout our whole country. We give the account substantially as it appears in the book named.

"Toward the close of an evening's labor, when the charge was about to be given to one who had that night been initiated into the mysteries of the Craft, and he had been brought to the chair to receive it, the quick eye of the worshipful master saw sitting at a distance, the brother of the candidate sitting dark, moody, and silent. Between the two brothers there had long been a deadly feud—one that had eaten like a cancer into their hearts, and spread like leprosy over their lives, tainting all around them, or connected with them.

"The one about to receive the charge, though of good reputation in the community, was generally regarded as the more obdurate in this unhappy alienation. The master began his charge. He said he would depart somewhat from the ritual generally used, and would quote from the language of him who spoke as never man spake:

"Therefore, if you bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The miseries of contention and discord were strongly depicted by the master. He dwelt upon the deadliness of the moral poison of family contentions—a poison that earth cannot suck up or time destroy—a poison that often

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springs afresh from the grave of those who concocted it to curse their descendants for succeeding ages.

"The candidate trembled as he listened to these earnest words; his soul was a witness to their truth; he looked wistfully and wildly around the room, fearing, yet wishing, to catch the eye of his brother, between whom and himself there had been long continued and bitter opposition of feeling. The master noticed the effects of his words, and changed his tone, portraying the kindly influences of brotherly love, telling how far it softened the calamities of earth and plucked the sting from death itself. He dwelt upon the new obligations the initiate had assumed, and reminded him that the place where he then was, should be considered sacred to fraternal sympathies, a place in which every pledge was given to cultivate purest affections to quench at once in the overflowing of love and forgiveness all heart burnings of enmity, and to wash away the long scenes of rancour and bitterness which so much degrade the soul. The brother who had sat retired, as he heard sentence after sentence of the eloquent charge, had moved by the timid steps nearer to the altar, and watched with earnest feeling the effect of such words on his brother's mind; at last their eyes met, and volumes were spoken in the glance. Oh! what a moment for the two men who had drank the stream of life from one maternal bosom; they looked once more and then rushed into each other's arms. 'Brother, forgive me,' broke from the hearts of both in half suffocated and almost inarticulate words. They were reconciled. What a wreath for eloquence! What a triumph for Freemasonry!

"The incident thus related shows how the principles and precepts of the Masonic system may have prevailing force where the conditions are favorable, and where there is a wise and judicious teacher to apply the lessons of that system. The moral uses of Freemasonry are many, affecting character on all sides, and most potential for good when there is a faithful applica-

tion of the truths taught and illustrated to the conduct of life. Wisdom and grace are requisite for such an enforcement."

—What Cheer Trestleboard.

A SYMPOSIUM CRITIC  
April 28, 1933.

Dear Editors:

I have read with great interest the symposium on "Grand Masters' Decisions—What Is Their Status?" They reflect the judgment and calmness which are so characteristic of your writings, and will therefore appeal to those who need not be swayed by tempestuous expressions or by platitudes. The views of Brother Morcombe can also be concurred in — although his plain speaking has been a thorn in the flesh to many of the "over-rated lot" of grand masters who resent criticism of their actions; but in an allegedly democratic organization like our fraternity, anyone aspiring to high office must also have a pachydermatous exterior, otherwise the barbs will inevitably penetrate sensitive spots. My revered mentor is right when he says that "we are never allowed to forget that Masonic rule is autocratic," but even autocrats must yield to the times — as witness the change in an Eastern jurisdiction which now permits and actually invites brethren to speak on Masonic subjects, where formerly no one could utter a word unless His Holiness the Grand Master first reviewed the manuscript, and the writer agreed not to deviate one word, syllable, letter or character from the document upon which the aforesaid grand master had condescended to place his "nihil obstat."

Unless one really knew the facts about Freemasonry in Massachusetts, one would suspect that Brother Moorhouse was playing to the grandstand when he handed such fine bouquets to the brethren forming a grand lodge, to-wit: "Their [the Grand Masters'] powers, which are great, are in general prescribed by Grand Lodge, a body comprising the best brains of the Craft." In theory, this is supposedly

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true, but in practice I am of the opinion that a grand lodge is one of the finest examples of democracy gone riot. Seeing grand lodges in action has cured me of being a believer in a practical democracy. I am reminded of the words of a beloved grand master of the Pacific Northwest, who once said, after properly taking issue with a vote of grand lodge, "This grand lodge is notorious for standing on its feet one year and reversing itself the next!" One really had to hear the expression with the rich Scotch-Irish brogue, and the gentle satire that accompanied it, to fully appreciate the force that it had. Bro. Moorhouse is justified in his encomiums, as can be seen when we remember that the Grand Lodge of Massachusetts meets quarterly from 2 P. M. to 4 P. M., and is able to transact all its business, including the annual election of officers, in two hours. No three-day free-for-all sessions there, with politics seething within and without. I have sat in ten or more Massachusetts communications, so I know whereof I speak.

I disagree with Bro. Moorhouse about a National Grand Lodge or an international Masonic supreme court. We have trouble enough within our own state folds without airing the linen to the country or the world at large. While we can sympathize with our brethren in Continental Europe in their present difficulties, a little reflection will convince anyone that they have brought much of it upon themselves because of internal dissensions. Let the Continental grand lodges put their own houses in order first, and then there will be time enough to take up issues that are really of interest to English-speaking Freemasonry.

I believe Pennsylvania is one of the jurisdictions where the grand master's edict and decision has the power of legislative enactment, but generally speaking, this is an exceptional power. It is more consistent with the democracy of Freemasonry to have decisions reviewed at grand lodge. Laws are the result of local conditions, and the process of evolution in one jurisdiction is apt to be vastly different in another because of them.

Speaking of one-year terms, mentioned by Bro. Fetterly, Massachusetts retains its grand master for three years, re electing him twice. Of course, a bad one can be dropped at the annual election, but in the memory of present generations there haven't been any really poor incumbents of the office. Massachusetts, like Iowa, has no line all elective officers are chosen from the floor. The result is that really capable men go into the higher offices errors

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Who is my neighbor? Not alone is he a fellow man, brother in the big family of humanity. My neighbor is the thing I love, the hope I cherish, the secret treasure of the heart to which I turn in doubt, distress or triumph. This above all is the company I keep. This is the friend of whom I would prove worthy, who will stand at my side and speak for me at the threshold of eternity.

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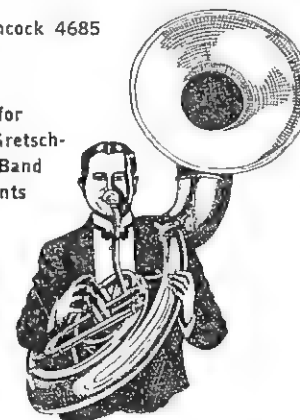
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Matthew Thornton, M. D., who was born at Londonderry, in the "Snakeless Isle," on March 3, 1714. Dr. Thornton died at Newburyport, Mass., U. S. A., on June 24, 1803. Colonel Thornton was of the New Hampshire militia during the conflict of 1775-1783. At the siege of Louisburg, C. B., in 1745, we find Dr. Thornton the surgeon of a New Hampshire regiment. At the siege he was made master Mason in the "Louisburg Lodge", so called, attached to the 28th Regiment of Foot of the Royal forces. It was at Valley Forge, Pa., that Baron Von Steuben, General Washington's drill master, conferred upon this Irishman the degree of "Sublime Prince of the Royal Secret" — 32°. — *Masonic Sun (Canada)*.

Every man wrestles with his fate not in the public amphitheatre, but in the profoundest secrecy. The world sees him only as he comes forth from the concealed conflict, a blooming victor or a haggard victim. We hate or pity, we strive or sleep, we laugh or bleed, we sigh and yearn; but still in the impassable separation, like unvisiting isles here and there dotting the sea of life, with sounding straits between us. It is a solemn truth that in spite of his manifold intercourses, and after all his gossip is done, every man, in what is most himself and in what is deepest in his spiritual relationships lives alone. So thoroughly immersed is the veritable heart behind the triple thickness of individual destiny, insulating likeness and suspicion, that only the fewest genuine communications pass and repass; rarely in unreserved confidence is the drawbridge lowered and the portcullis raised. Frequently the most intimate comrades of life when the whole-tale of days is told, know little or nothing of each other; so successfully are our disguises worn, so closely are these impervious masks of sense and time and fortune fitted to the being we are. Occasionally urged by overtures of curiosity and tenderness, taking the dearest ones we know by the hand, we give beseechingly unto their eyes, sounding those limpid depths, if haply reading the inmost soul, we may discern there, a mysterious thought and fondness, answering to those so unspeakably felt in our own. But again and again we turn away at last with a long-drawn breath, sighing, alas, alas! No solicitation can woo, no power can force admission to that final in violate sanctuary of being where the personality dwells in inseparable retreat.

Such too often has run through my mind the thought in answer to the well-known prayer "O Lord, what is Man!" — RABBI JULIUS J. PRICE, 32.

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## APPRECIATION FROM THE FAR WEST

To the Editor of the MASONIC CRAFTSMAN:

It was my happy privilege to read an issue of the CRAFTSMAN, dealing with a subject in which I am intensely interested. The financial problems of organizations are legion in number during this time of economic stress, but important as they are, the plight of the Italian Freemasons should inspire an interest in and brotherly regard for them on the part of American Masons. An insidious propaganda spread among American Freemasons would intimidate the persecuted brethren as instigators of vicious plots against their government. Such a thing is farthest from the truth, for intelligent Masons of every clime know that the distinguishing characteristic of Masonic conduct is a wholehearted support of one's government.

It has not been enough for Mussolini and the Pope to have Masonic lives and property in Italy subjected to atrocities, persecutions and outrages, but they must have the satisfaction of ostracizing and banishing Freemasons from normal pursuits. This is a fair sample of the tolerance which Rome displays toward those who will not bow to her imperial will. I realize that the article referred to is an authentic citation, that it bears the CRAFTSMAN's seal of integrity, and therefore may be accepted by all Masonic readers as the whole, undivided and unadulterated truth. I further realize that Masonry is not a dogmatic prescription for the individual that it does not challenge the validity or condemn the particular religious scruples of any sect. Nevertheless, when Freemasons of any land are persecuted on perjured charges, it does not stand to reason that world Masonry will be gullible enough to believe unwarranted accusations, even if they are the pronouncements of a religious sect.

Catholics in America have always stressed religious tolerance as a commendable virtue for their Protestant and Masonic neighbors to practice, yet in a country where the Catholic Church is virtually in power the Protestants and Masons find in cruel isolation the justice and tolerance which is not manifested toward them. The Masonic Fraternity has no quarrel with Catholicism as a religion, nor with Mussolini as a dictator, but where the lives of master Masons are at stake, it certainly has an unchallenged right to bestir itself toward protestant and benevolent gestures. The persecutions of the Jews in Germany is no more violent than the persecution of the Freemasons in Italy, yet there is no voice of protest from

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American Freemasonry such as goes up from the centers of American Jewry whenever Jewish interests are involved. Let, therefore, the members of the Masonic Fraternity wherever dispersed be aroused into militant action against intolerance wherever it is permitted, and under whatsoever banner its depredations are encouraged.

With the necessity apparent of mutual understanding between and coordinated effort from the various grand lodges throughout the world, I take the liberty of extending to members of the Craft in New England the heartiest fraternal greetings of master Masons on the Pacific coast. I feel that all Masons may be justly proud of the calibre of the periodicals which are their official representatives, and that each Masonic editor has a viewpoint and understanding of Masonry which makes his interpretation valuable and colorful to the student of Freemasonry. Wherever there is a Masonic jurisdiction there are splendid institutions functioning for the uplift and protection of humanity, and wherever there is a Masonic lodge there is a living representation of the principles which insist that Masonry is a progressive science. Please accept my appreciation of your useful magazine, and my kindest wishes for your continued efforts in behalf of things Masonic.

Fraternally yours,  
 R. C. H.

Portland, Ore., March 30, 1933.  
 [In one respect our correspondent is in error. The CRAFTSMAN does not accept responsibility for the article on Italian persecutions of Freemasons—although we believe the printed account to be authentic and from reliable sources.—Ed.]

**MY FRIEND THE PHILOSOPHER**  
 By JAMES G. CONNER, 33

My philosopher friend and I were strolling along a much frequented thoroughfare recently, commenting on the various types of minds which contribute to the progress of this life, when, hesitating for a moment at a cross street, he asked: "Have you ever noticed the number of men wandering about, aimlessly content, as it were, who seem void of any set purpose, lacking in intentions?"

"Yes, I have noticed, but casually, only," I replied.

"Well, your attention should be more pointed," was the crisp retort. "From your response to my question I am sure you have never asked yourself the 'why' of such a condition, therefore I shall tender an unasked for opinion by stating that lack of self confidence has much to do with placing man in the

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'aimlessly content' class, using that term for the lack of a better one."

"Come to think of it, self-confidence is a remarkable attribute." I ventured to suggest, in an effort to draw my friend to further comment. I was successful.

"Yes, not alone remarkable, but a necessary attribute," was the emphatic pronouncement. "It makes a man a 'type.' He stands apart, aloof from his life, as it were, viewing it as a spectator might view a passing crowd. And in this instance the crowd is composed of many variations of temperament, of emotion, of intellectual certainties and possibilities. Of past and present experiences, of future hopes.

"He becomes self-critical, if I understand you correctly."

"Y-e-s," he slowly responded, "for the self-confident man realizes that before him are his possibilities—likewise his limitations. He has the trait of being self-appreciative, but never self-commendative. He may have personal pride but never conceit, for conceit is the mannerism of the supercilious, not of the truly great."

"But he realizes his merits," I suggested.

"Naturally, but he does not boast of them. By a self-analyzing, a self-criticizing of both his merits and his shortcomings the network of character is carefully and permanently built, as the most necessary thing for a man desirous of being true to himself is a knowledge of himself and a correspondingly self-confidence. Apart from these he is his worst enemy, and his enmity lies in the lack of self-trust, which imprisons him into narrower and narrower limitations, cramping his development and disarranging whatever expression and achievement he may have already attained."

"Some men permit themselves to drift into such a condition. I know . . ."

But my friend interrupted me. "The man who lacks self-confidence is pushing himself into the very mire of life, and oftentimes because he underrates himself. The most distressing feature in the life of the self-underrating is that they walk the highways of life attaining nothing and death finds them naked, having gained nothing but the ordinary vegetable experience."

"They have been walking vegetables, so to speak."

"Walking vegetables," he repeated. "They have buried their talents of silver in the ground instead of putting them into active circulation. They have not circulated their cash values, and,

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therefore, are on the debit side of life. They have opened the door of life, wandered through its halls and crossed the outer gate empty-handed."

"All for the lack of self-confidence, while it might have been different," I remarked.

"Yes, 'it might have been,'" said he, with a smile, as we parted.

### MASONIC NOTES

The Grand Commandery, Knights Templar of the State of Washington, held its forty-sixth annual conclave in a two-day session at Wenatchee, Monday and Tuesday, May 8 and 9, 1933. William D. Freeman, grand commander of that order in Washington, presided.

On Thursday, May 11, 1933, William P. Williams, grand high priest of the Grand Chapter of Royal Arch Masons of Washington, opened the forty-ninth annual convocation of that body at Wenatchee. The session concluded its work Friday, May 12.

Edward Henry LaTouche Earle, retired chaplain, U. S. Army, devoted many years of his ministry outside his army service to the Indian missions in Michigan, Minnesota, California and Texas, and the Indian Reservation of Walpole Island in the Canadian Diocese of Huron of the Church of England. He was recommended for the latter post by Lord Plunket, Archbishop of Dublin, and Grand Chaplain of the Grand Lodge of Ireland.

Rev. Earle relates that he had among his parishioners on Walpole Island a centenarian Indian woman who was the last surviving squaw of Tecumseh, the famous Indian chief, who as a brigadier general in the British forces of the War of 1812, led the Indian allies at the Battle of the Thames River on October 5, 1813. Tecumseh was slain in this battle, and his remains rest on the Island of Walpole nearby.

### ENGLISH MASONIC NOTES

The attendance at the quarterly meetings of the United Grand Lodge of England during 1932 surpassed that for the past seven years, with the exception of the year 1928. For 1932 it was 6,952, but in 1928 it was 7,055.

During an after dinner speech following an installation meeting of Provincial Grand Royal Arch Chapter of Aberdeenshire, Eng., Lord Cassillis deplored the present treatment of the Jews by the Hitler regime.

Over 400 representatives of the printing industry, members of Inprimere Lodge No. 4734, London, Eng., assembled at the Connaught Rooms in

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honor of the master of that lodge, J. H. Whitfield, whose firm employs many Masons connected with the printing and process trades.

Seven past masters of the Duke of Sussex Lodge No. 3343, London, Eng., initiated their sons into the Craft in that lodge. One of the masters initiated five of his sons, the other six, one each. A. E. Miles, present master of the lodge, hopes to initiate his son during this year.

The 145th anniversary festival for the support of the Royal Masonic Institution for Girls will be held in London, Eng., on Wednesday, May 10, 1933. The Earl of Dartmouth, Provincial Grand Master for Staffordshire, will preside.

Over 1,300 girls are now receiving benefits of the institution. Buildings for the new Senior School at Rickmansworth are nearing completion. They include an assembly hall and class rooms, an administration building, dining hall and other buildings.

During the recent annual meeting of the Provincial Grand Lodge of Middlesex, of which the Duke of York is the Provincial Grand Master, it was stated that the total number of lodges in the province is 82, and that the membership showed a decrease of 18. Of these lodges 57 had qualified as Hall Stone lodges, and 14 more were endeavoring to qualify as such.

The deputy provincial grand master reported the Provincial Grand Lodge in a healthy financial condition, and stated that it had contributed £45,000 to Royal Masonic Benevolent Institutions, or an average of £10 per member, in 1931.

Although their undertaking was to provide £27,000 for the Masonic Me-

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morial Fund, at the time of the meeting, they had paid in over £29,000. Aside from this, individuals and lodges of the Province have made substantial contributions to the building fund of the Freemasons' Hospital. Organized support of this institution is to follow.

Mount Moriah Lodge No. 34, London, England, celebrated its 150th anniversary March 30, 1933, at a special meeting held in the Great Queen Street Freemasons' Hall, where it has met continuously since 1840. It was organized in 1754, under the reign of George II, but because of some early difficulties has met uninterruptedly only since 1783.

Mount Moriah Lodge was founded as No. 31, on the register of the Grand Lodge of the Antients, which claimed to work "according to the old constitutions granted by Prince Edwin, at York, A. D. 925." The Earl of Atholl was then grand master.

As early as 1795, members of the lodge agreed "to pay into the hands of the treasurer 6d. per month to a separate fund for the relief of distressed brothers of this lodge only, and to be paid weekly to sick and distressed brothers. Three years later the lodge contributed to a fund for "Masonic Charity for Cloathing and Educating Antient Freemasons' Children." This Masonic charity was the beginning of the Royal Masonic Institution for boys.

Each year Horus Lodge (of Instruction) No. 3155, London, Eng., presents a surprise meeting and supper. The nature of the program is always a carefully guarded secret until after the opening of the lodge. At the two previous annual surprise meetings the members listened to interesting lectures. This time Robert B. Moseley, past master of America Lodge No. 3368; the present master of that lodge, I. W. Fowler; the senior warden, E. J. Colberg, and the senior deacon, Edward Graham, were introduced to Horus Lodge.

In introducing the officers of America Lodge, it was mentioned that Mr. Moseley is well acquainted with both the English Masonic ceremonial and the ceremonial as it is worked in the United States. Mr. Moseley gave a brief address on the origin and development of the third degree, and explained the main points wherein the American work is different from the English system. The second section of the third degree as it is worked in the United States was then presented by Mr. Moseley and his colleagues. Close interest was given the demonstration by the English members.

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1733 — 1933

**T**HE historical significance of the four days, June 25, 26, 27, 28 next are without parallel in the Commonwealth of Massachusetts. Few, if any, organizations in the United States take precedence over Freemasonry in the uninterrupted continuity of its history.

When Henry Price in 1733 established duly constituted Freemasonry on this continent in the city of Boston, Massachusetts, he laid the foundation of a mighty organization which has grown until it embraces over three million men in forty-nine jurisdictions—a vital force in the life of this country.

Making no pretense to political position, seeking only the welfare of mankind through a knowledge of Truth by the medium of Masonic Light, the Masonic Craft with its beautiful allegory and symbolic terminology has attracted to its ranks "of their own free will and accord" the nation's greatest men as well as millions of others of lesser degree.

Upholding from its founding the highest concepts of American liberty, from the days of the Boston Tea Party, in which event it played an important part, to the present, Freemasonry has been a tower of unparalleled strength.

Charity, a basic principle, has been dispensed quietly and without ostentation to a degree that no man knows the extent of.

In a day "when the keepers of the house shall tremble and strong men weep"—in other words Anno Domini 1933—the organization of Freemasonry carries on its mighty work in the hearts and minds of men. It is a bulwark against the iconoclast and reactionary—a balance wheel of vast proportions.

Recognition of the signal act of Henry Price 200 years ago and its subsequent developments will be fittingly commemorated in this City on June 25, 26, 27, 28 next

To that event will come thousands of the Craft. Boston will be the Mecca of visitors from near and far.

That this publication, *THE MASONIC CRAFTSMAN*, may have a part in an historic occasion is desirable and proper; for over a quarter of a century *THE CRAFTSMAN* has catered to more than a quarter million Masons of New England, and with a measurable degree of success has kept the Craft informed on matters pertaining to its interests, has won the kind commendations of its leaders generally and maintained its best traditions faithfully.

To the end that something of a permanent nature may be offered our members through *THE CRAFTSMAN*, it is proposed to publish a special

number containing much historical data and pictorial information in the history of the Massachusetts Craft.

This special number will be something of permanent value to all to whom the history of Freemasonry in this section means anything.

To merchants and manufacturers—many of the most prominent of whom are members of the Craft—an invitation is extended to make use of its pages to present announcement of their wares or appreciation for the great work which has been so quietly, yet efficiently, conducted over so long a period.

Perhaps never again will a similar opportunity be afforded to you of reaching so vast an audience of the most stable members of the community. The June issue of *THE CRAFTSMAN* offers an exceptional channel through which to pass the word that Massachusetts stands unshakably firm for faith in orderly government, belief in her destiny, and confidence in her unequalled and honest merchandising and manufacturing traditions.

The cost of carrying such a message is small, compared to its value and effect. A full page \$100—half page \$55.00—quarter page \$35.00—and a two inch card \$15.00 and **MARK THIS WELL**—all profits will be contributed in one lump sum to the two great charities supported by the Masons of this Commonwealth: the Home at Charlton, and Juniper Hall at Shrewsbury, as an earnest of the faith of Massachusetts business men and their belief in the work and destiny of Massachusetts Freemasonry.

A prompt reply to this invitation is earnestly requested as the work of compilation, of printing and mailing to a great number of addresses entails much time and labor, and it is desired to know what space is necessary.

Please act promptly, sending in your communications to

*THE MASONIC CRAFTSMAN*  
Masonic Temple, Boston, Massachusetts  
Gentlemen:

*You are authorized to insert our advertisement in the forthcoming special (June) issue to occupy*

*.....space at \$.....*

*Signed .....*

*Address .....*

1 page \$100      1/4 page \$35  
1/2 page \$55      2" card \$15